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round off his ethical and economical work. We have here only the first thoughts of his younger manhood. But we might have missed even these; and we must be grateful for the accident which has saved them.

J. BONAR.

LONDON.

LOVE'S COMING OF AGE: A Series of Papers on the Relations of the Sexes. By Edward Carpenter. Manchester: Labour Press, 57 and 59, Tib Street. 1896.

Mr. Carpenter's book is, for the most part, a reprint, with alterations and additions, of his three pamphlets: "Sex-Love," "Woman," "Marriage." The most difficult and delicate problems are treated with a startling frankness; there is a striking and often painful blending of high feeling with chaotic thinking. This sharp contrast between Mr. Carpenter's instinct as poet and his conclusion as thinker will not be new to readers of his writings. The essential purity of sex-love; the dignity of its place in life; the need there is for fuller recognition of that purity and that dignity; the idea that the way of salvation lies through the humanizing of the passion, that is, through the recognition of its true characteristic as a "symbol of deepest soul-union," as a co-operation in the most permanent issues of life,—these things Mr. Carpenter sets forth with eloquence and power. Yet we find him contemplating a future and more "developed" (!) society in which "the life of the Hetaira, that is, of the woman who chooses to be the companion of more than one man, might not be without dignity, honor, and sincere attachment." Mr. Carpenter expects that this "free" society will have "the good sense to tolerate a Nature-festival now and then, and a certain amount of animalism let loose;" he thinks it may recognize in some cases "a woman's temporary alliance with a man for the sake of obtaining a much-needed child;" he contemplates the possibility of "triune and other such relations" being permanently maintained. One feels a kind of despair when such things can be printed on the same page with the recognition that "the tendency 'from confusion to distinction' is in reality the tendency of all evolution, and cannot be set aside. It is in the very nature of Love that as it realizes its own aim it should rivet always more and more towards a durable and distinct relationship, nor rest till the permanent mate and equal is found. As human beings progress, their relations to each

other must become much *more* definite and distinct instead of less so,—and there is no likelihood of society in its onward march lapsing backward, so to speak, to formlessness again" (p. 120).

The discord in Mr. Carpenter's thought seems to come from his misconception of "freedom." Mr. Carpenter, like so many other socialists, is narrow, abstract, old-fashioned, just here. The authority of church and state is for him "artificial," "the subjection of sex-relations to legal conventions is an intolerable bondage;" he speaks of the "true and rightful significance" of the term "free woman" as a woman's "right to speak, dress, think, act, and above all to use her sex, as she deems best." Pure atomism can go no farther. Mr. Carpenter's "Free Society" is an impossible chaos. This is the more to be regretted as frequent passages of beauty, sympathy, and true insight render the book peculiarly attractive. These characteristics and the importance of its subject-matter alone justify its review in this JOURNAL.

MARY GILLILAND HUSBAND.

LONDON.

SCHOPENHAUER'S SYSTEM IN ITS PHILOSOPHICAL SIGNIFICANCE. By William Caldwell. Edinburgh: Blackwood, 1896. Pp. xviii., 538.

The chief aim of this bulky volume is—not to expound or criticise Schopenhauer (though it to some extent does both), but—to connect him "with some few broad lines of philosophical and general thought, and with some few broad principles of human nature." With all his defects (and Professor Caldwell does not lack comminatory power in naming them), Schopenhauer has the merit of affording a text and texts on which it is not difficult to hang a large amount of comment and sermon tending to emphasize conclusions which Professor Caldwell considers to be much in need of affirmation or reaffirmation in these days. Idealist philosophy, he believes, has tended to spread a view that "knowledge is an end in itself." He therefore proposes to use Schopenhauer, as a man of light and leading, to help in "substituting a more real view of what knowledge is and does for man." Knowledge, he reminds us, is only a part, and a small part, of a "total organic sense for reality" which—whatever it may mean—we are credited with possessing. Instead of wasting our time, therefore, on what "is a poor thing at best," it is obviously better for us "to look at life directly and with our whole organic sensibility." It is apparently